

The collage features several overlapping items:

- A poster at the top left with the text "FOUR POINTS ON CONTROL OF NUCLEAR WEAPONS IN ROOMING HOUSES IN INDIA".
- A book titled "THE STUDENT MOVEMENT" by "The Student Christian Movement of America", dated 1957, featuring a portrait of a woman.
- A book titled "Universitas" by "The Student Christian Movement of America", dated 5th April, 1958, featuring a portrait of a man.
- A book titled "Om oldinge-motivet" by "T. S. ELIOT", dated 1958, featuring a portrait of a man.
- A book titled "DRSHAN" by "The Student Christian Movement of America", dated 1958, featuring a portrait of a man.
- A book titled "MOTIVE" by "The Student Christian Movement of America", dated 1958, featuring a portrait of a man.
- A book titled "MARCH 1958" by "The Student Christian Movement of America", dated 1958, featuring a portrait of a man.
- A library stamp from "HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION".
- Various religious symbols, including a cross and a crescent moon.

FEDERATION
news

Dear Readers,

LONG discussions on how solid instruction can be combined with new and creative thinking at the teaching conference ; evening worship, where for the first time many of us heard prayers in Japanese, in Yoruba, in Malayalam ; the General Secretary of the French SCM describing how his Movement had wrestled at its recent Congress with the agonizing problem of its attitude towards the Algerian situation ; the friendliness and helpfulness of the Ripon Hall students who served us and made our stay such a pleasant one ; sessions on finance, with such alarming phrases as "low cash position", "unbalanced budget", "rising administrative costs" cropping up regularly ; a leader of the German *Evangelische Studentengemeinde* sharing some of the problems they face as the Movement tries to remain united in a divided country ; England in April, with daffodils on the green slope leading to the little lake behind the Hall... all these come to mind as we look back on the Executive Committee of the Federation held this year in Oxford. It was a large meeting with nearly all members present, in addition to several representatives of national Movements, some of whom had come directly from the Congress of the British SCM in Edinburgh, and, for the first time since the General Committee in Tutzing, all WSCF staff members.

Worship

Following the last meeting of the Executive Committee one of the "experts" who had been asked to attend to advise on the development of the program on "The Life and Mission of the Church" wrote to me criticizing very sharply what he called "the relation between committee business and prayer" at the meeting, and raising the question : "How may our meetings be conducted that they are in fact, and can be felt by the less devout and profound participant to be, a part of the people of God at God's work ?" The Officers, at their meeting in November, had given much time to a consideration of this letter and of how the Federation can be "effectively *in Christo* in its actual workings", and worship at Oxford bore clearly the marks of this thought. Keith Bridston, Executive Secretary of

the World Council of Churches' Department on Faith and Order and a long-time Federation leader and friend, was chaplain. He led daily Matins of the United Lutheran Church of America, giving a short meditation on one petition from the Lord's Prayer, followed by a period of silence for personal devotions, thus giving continuity to this part of our worship life.

The evening prayers were linked closely to the work of the Committee. Each of the evening business sessions was given over to a report and discussion on one or more areas of the world and the work of the Federation and its Movements there; these were also the main subject for evening intercessions, which were led by representatives from the areas.

Moreover, a genuine effort was made to limit the number of "extra" business sessions and committees, and to close the evening sessions before people were too exhausted to pray meaningfully. In this way time was left also for the personal contact and conversation which is such a valuable part of an Executive Committee meeting. And yet a great deal of business did get done!

"The Life and Mission of the Church"

High on the agenda of the Executive Committee was planning for this major project. Response to the program from all parts of the world is most encouraging, and its relevance was underlined by Valdo Galland, who in a report to the Executive Committee said, "If there had still been any doubt in my mind of the divine inspiration of the Federation's project, 'The Life and Mission of the Church', it would have been completely effaced by my tour in Asia." Much of the work on the "pilot" conference to be held in the vicinity of Rangoon, Burma, December 28, 1958, to January 7, 1959, had been done by the planning committee which met in Tambaram, India, last December¹. But the Executive Committee spent long hours on the program of lectures, tutorials, and seminars, for the world teaching conference, scheduled for July 17-31, 1960, in England, and on the organization and timing of the regional conferences which are to follow. Detailed plans for these events will be published in *Federation News* when they have been completed.

¹ See *Federation News*, March-April, 1958.



Otherwise known as Mauricio Lopez !

Much attention was given to the planning of preparatory work. You have probably all seen the special issue of *Federation News* on "The Life and Mission of the Church". This is basic material for all SCMs and their members who wish to share in this study¹. To help you formulate your queries and centre your thinking on some key issues, the staff is preparing a series of questions which will be circulated to all Movements,

along with proposed subjects for lectures and seminars at the teaching conference. Each SCM will be asked to select one of the questions or subjects for intensive study and discussion, and where this seems valuable, to write a report which may be helpful to other Movements in their preparatory work. *Federation News* will carry regular reports of developments in the study, and beginning in 1959 each issue of *The Student World* will centre on a subject related to the program. You are also asked to send to the WSCF office information about relevant material available in your country which can be used in the preparation of bibliographies and the assembling of a conference library.

The Executive Committee concluded its recommendations on how Federation members can share most effectively in this program with the following : "Since the results of the entire project depend most of all on spiritual preparation for it, the SCMs are especially urged to make the concern of this program a central part of the devotional life of students in the next five years. This will have to be worked out in different ways by different SCMs, but without intercessory prayer and devotional study of the Bible, other forms of study will have little Christian purpose or result."

Revision of the constitution

The Federation also needs the cooperation of its member Movements in the rewriting of its "aims" as contained in its constitution. During the discussions on constitutional amendment at the Tutzing General Committee it became clear that these needed to be restated to bring them more into line with the life and work of the Federation as it is today. The Executive Committee last year produced a draft statement, which was circulated to Movements for their

¹ Individual copies can be secured from the WSCF office for Sw. frs. 0.50 ; \$0.20 ; 8d. Ten copies or more are Sw. frs. 0.40 ; \$0.15 ; 7d. each, with special prices for larger bulk orders.

comments. Only two replied ! At Oxford the Executive further revised the "aims", and the new version will shortly be sent out to SCMs. It is very important that comments on this be sent promptly to Geneva, in order that the Executive may have an opportunity to take into account the opinions of the Movements, many of whose own statements of "aims" are based on that of the WSCF, before sending out six months in advance of the next General Committee the formulation which it will propose for adoption.

Here is the statement of "aims" as drafted by the meeting at Oxford :

The aims of the World's Student Christian Federation in all its work among students and teachers shall be :

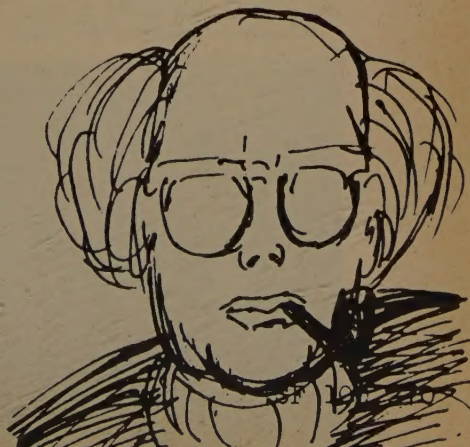
1. To call them to faith in God — Father, Son, and Holy Spirit — according to the Scriptures, and to discipleship within the life and mission of the Church.
2. To help them to grow in the Christian life through prayer, study of the Scriptures, and participation in the worship and witness of the Church.
3. To help them to witness to Jesus Christ as Lord in the academic community.
4. To bring them into fellowship with one another in mutual service, and to support efforts to serve all students in their needs.
5. To help them to strive for peace and justice in and among the nations.
6. To help them to work for the manifestation of the unity of the Church.
7. To prepare them to be messengers of God's Kingdom in their own nation and throughout the world.

University Teachers' Committee

Ed Dirks, who divides his time between teaching at Yale Divinity School in the United States and work as a Federation secretary with special responsibility for university teachers, interrupted his travels among European universities to attend the Executive Committee and report on the development of this phase of the Federation's work. Since Tutzing he has also visited universities in Asia, and plans are being made for trips to Africa and Latin America next year. Two regional conferences of university teachers are foreseen, one in Rangoon in conjunction with the "Life and Mission" conference, and the other in Europe.

The Executive Committee approved the following statement of "Basis and

*Frank Glendenning as seen by
Samuel Silva, Executive Committee
member from Puerto Rico*



Aims of the University Teachers' Committee", which Ed described as a "committee which never meets" (it may be that SCMs have something to learn from university teachers !), but small groups of whose world-wide membership come together whenever an opportunity arises.

1. The University Teachers' Committee seeks to be a means of communication among Christians who are university teachers.

2. It aims at promoting among them an understanding of the tasks which our universities are called to perform and of their own vocation within them as Christians in their work of research, scholarship, and teaching.

3. It sees especially value in open discussion with non-Christians.

4. Constitutionally it is a Committee of the WSCF. It believes that Christian university teachers should take their part alongside Christian students as partners in the total Christian community in the university.

In addition to cooperating with Student Christian Movements and their leaders in their various concerns, within the Christian community as a whole it is a group marked off by its special interest in the future of the university and in seeking obedience to God within its life and work.

5. In pursuit of these aims, the Committee seeks :

a) To promote contact between national movements of Christian university teachers and to encourage the organization of such movements where they do not now exist.

b) To promote meetings of Christian university teachers with one another and conferences on a regional or world scale.

c) To encourage visits and interchange of Christian university teachers.

d) To maintain occasional contact through a newsletter.

e) To prepare larger scale publications on relevant questions.

Work in secondary schools

Work in secondary schools is closely related to, or part of, the work of thirty national SCMs, and as such is of real concern to the Federation. The General Committee at Tutzing recommended that a consultation on schools work should be held in cooperation with other organizations interested in this

Harry Daniel, General Secretary of the Indian SCM, and André du Toit, Executive Committee member from South Africa

Dinner by candlelight at Oxford



field — the YMCA, YWCA, World Council Youth Department, World Council on Christian Education — and a report of this meeting, which took place in Switzerland in February, was made to the Executive by Frank Glenning, who is now giving one-quarter of his time to this work. The consultation was the most representative meeting on this question held for twenty or thirty years, and as Frank said, “evidenced the tremendous bad conscience we all have in the churches and international organizations about the way in which we are unable to cope with boys and girls of school age”. The Executive accepted the recommendation of the consultation that the World Christian Youth Commission, which is made up of one secretary from each of the ecumenical organizations mentioned above, “should be given responsibility in the coming period for taking up the needs and opportunities of high schools work as a special project for study and promotion”. On the basis of study of the situation of youth in various countries, these organizations will attempt to map out a strategy for effective work and principles of cooperation in this field. Frank will serve as liaison secretary responsible for convening the WCYC meetings for this purpose and for coordinating the work which is initiated. It is hoped that as a result of this effort the Federation will be in a better position to work with its member Movements in their calling “to serve high school boys and girls in the name of Christ”.

Staff and travels

As mentioned in the beginning, this meeting of the Executive Committee brought together all members of the WSCF staff for the first time since Tutzing, and through the reports of their work and travels they gave the Committee a panoramic view of some areas of the world in which the Federation and SCMs live and work.

Mauricio Lopez combined in one colourful address an account of the astounding economic growth and political development in Latin America in recent years, of its intellectual activity, and particularly of the development of a Latin American philosophy, of the contributions and distortions of Roman

*Charlie Long, newly appointed
WSCF secretary*



*Samuel Silva, member of the Executive
Committee from Puerto Rico*



Catholicism on that continent, and of the rooting of the Evangelical Church in Latin American soil — “the Latin American Protestant can now speak of ‘the religion of his fathers and grandfathers’ ” — and of the problems it faces, closing with a graphic description of university life in Latin America and the task of the SCM within it.

Valdo Galland gave some impressions of his tour in Southeast Asia, during which, for a period of two months, he took a plane on an average of every two days ! Against the background of a description of Asian diversity and unity in the political and economic area, he turned to the problems and tasks of the Asian SCMs and to the religious situation in general, including a comparison of the Roman Catholic - Protestant situation in the Philippines with that of Latin America, which he knew so well during his years as WSCF secretary there¹.

T. V. Philip gave an amusing and informative commentary on the long six-months’ journey from which he had just returned and which took him through the Middle East and Ethiopia, where he established important contacts with Orthodox groups, made more fruitful by his own Mar Thoma churchmanship ; on to West Africa, where he attended the meeting of the International Missionary Council in Ghana ; and then to Latin America, where he participated in two leadership training courses and innumerable smaller SCM events². Philip Lee-Woolf, General Secretary of the British SCM and WSCF treasurer, also reported on the IMC meeting, where he and T. V. interpreted the “Life and Mission” program, giving us at the same time some glimpses into the life of this new country and its growing SCM.

Herluf Jensen, Executive Secretary of USCC, surveyed the American scene, political, economic, cultural, religious, and organizational, ranging all the way from a description of current efforts at merger among student Christian associations, through plans for the “Life and Mission” program, to Little Rock and the American reaction to the Sputniks. On another evening he presented a report on his trip to Puerto Rico as a Federation Visitor, and made a number of recommendations for the development of the work of its six SCM branches. In the rapidly expanding student community there (the University of Puerto Rico in Rio Piedras has an enrolment of about 16,000, which is expected to double in the next fifteen to twenty years). It is hoped that a united Christian witness can be maintained through the SCM, the appointment in the near future of a university chaplain, and the securing of adequate student centre facilities as close to the heart of the university as possible.

Philip Zabriskie, Executive Secretary of the Division of College Work of the Protestant Episcopal Church in the United States, attended the Executive Committee on his return trip from three weeks spent in Russia as part of a

¹ Complete texts of the addresses of Mauricio Lopez and Valdo Galland are published in *The Student World*, II, 1958.

² The substance of his address and of that of Herluf Jensen on the United States will be published in *The Student World*, III, 1958.

group to make arrangements for student exchange during the vacation. Forty American students will spend several weeks in Russia visiting universities, factories, and other places of interest in Moscow, and then divide into four groups which will spend three weeks in various parts of the country. The Russians will also send twenty students to spend a month in the United States.

Charlie Long, whose appointment as a member of the Federation staff with special responsibility for the implementation of the "Life and Mission" program was confirmed by the Executive Committee, came directly from Hong Kong and brought to the discussions the benefit of his years of experience as a missionary in China and with the Overseas Department of the Protestant Episcopal Church. The Executive Committee also reappointed Mauricio Lopez to serve until 1960, and confirmed the appointment by the Federation Officers of Kentaro Shiozuki, who will be based in Geneva and be especially in charge of WSCF work in Asia. Bob Bates, who with his wife Sue came to the Executive following a period of nine months on the staff of the Indian SCM, will begin work as a Federation secretary in Southeast Asia, based in Ceylon, in July 1958. Frank Engel, at present the General Secretary of the Australian SCM, has been invited to join the staff for at least one year for work in East Asia.

The Executive Committee was extremely disappointed that the person whom it had hoped to appoint as Federation secretary for work in Africa was finally unable to accept the invitation, and so this important position remains unfilled. This is all the more regrettable because the first WSCF African leadership training course will be held in Ghana August 25 to September 4. Students and student leaders from all the countries of West Africa will study "Witnessing to Christ in University, College, and School", and at Oxford a special sub-committee worked on plans for this course. The failure to find a secretary for Africa makes the organization of this meeting more difficult. We would like to remind you that the last Executive Committee pointed out that candidates for this position should be able to speak both French and English, have access to the various territories of Africa, with their diverse political situations, and be capable of undertaking work which includes leadership training courses, the building up of work where it already exists in universities, high schools, teacher training colleges, and theological colleges, and of initiating it in new areas. If any of you have suggestions of possible candidates, please send them to Geneva immediately. The money is available — we lack only the person.

Finances

Unfortunately money is not available for all aspects of the Federation's program. While it is not too difficult to find resources for such special projects as a secretary for Africa or the "Life and Mission" program (prospects of raising the total \$290,000 budget proposed by the Executive are very encourag-

ing), it is extremely difficult to secure support for regular on-going activities, and it has been necessary to cut these drastically for 1958, with further cuts foreseen for 1959 if the financial situation does not improve. Meetings have been reduced to an absolute minimum (there is not even to be an Officers' meeting this year), travels have been cut, there is no possibility of any publications other than the two WSCF periodicals, and the definite possibility of reducing staff looms on the horizon. The Executive Committee decided that all national Movements should be urged to make a great effort to find new Friends of the Federation who will make regular contributions to its budget, and also to increase their own pledges in 1959 by ten per cent. In this way it is hoped that the deficit of 49,000 Swiss francs¹ foreseen for 1959 can be covered. It was pointed out in the discussion that the mutual assistance program of the Federation, through which SCMs help one another, and also grants which are received from other sources for special projects, increase considerably the administrative costs of the Federation, which it is becoming increasingly difficult to cover, and the deduction from such gifts of a small percentage towards these costs was proposed. For the time being we hope to avoid this, but it may become necessary in the future.

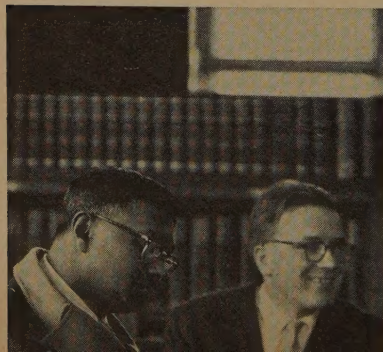
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This letter, which has already become much too long, is far from covering everything which the Executive Committee did. Among other things, plans were made for staff travel; there was the usual review of Federation publications and meetings; relationships with other ecumenical and student organizations were discussed, and a beginning was made on plans for the next General Committee to be held in 1960. We hope that this has given you some idea of the variety of problems and subjects which confronts the Executive Committee each time it meets, and thus enabled you to share more meaningfully in the life of the Federation of which you are a part.

Yours ever,
PHILIPPE MAURY.

¹ There are about Sw. frs. 4.3 to one dollar and about Sw. frs. 12 to one pound.

*D. T. Niles, WSCF Chairman, and
Heikki Kirkinen, Executive Committee
member from Finland*



*Ed Dirks, WSCF secretary, and
Professor Michael Foster*



The Place of Publications in the Life of the SCM

GUNNAR HALLINGBERG

THE periodicals of the national Movements of the WSCF differ a great deal as regards their aims. Some of them devote almost all their space to questions concerning students only ; others may be characterized as real cultural reviews discussing very divergent subjects. But all of them seem to have the same ambition : to guide their readers in essential questions of faith, to survey discussions on social and cultural problems of today and to bring them into relation with the Christian conception of life.

They also have in common that they are all aimed at an intellectually advanced public : the academic world. This leads to a special interest in questions of student evangelization, of the university, and of the task of the SCM.

But as far as I have seen, SCM periodicals are in general not satisfied with an academic viewpoint only : there is always a tendency to widen the perspective. I think it would be most valuable if this tendency were still more current, for the student world is not an isolated sphere nowadays.

In a small country like Sweden the relations between different groups are sometimes closer than elsewhere. The groups need to cooperate in order to achieve good results. The periodical which I edit belongs to the Free SCM of Sweden, the student organization of the free churches. But only half its readers are university students. This is because the periodical has more and more found its place as the cultural magazine and debating forum of the free churches of Sweden. It may be added that the other branch of the Swedish SCM participates in the publication of the cultural magazine of the established church. So in fact the SCM in Sweden is more or less responsible for the only existing evangelical cultural reviews in our country !

This means for the editor a permanent struggle between purely academic matters and others of more general interest. There is not so much space for internal SCM debate and it is impossible to give attention to university problems in every issue. In fact, from an SCM viewpoint it is a disadvantage not to be a real student publication. But we also gain something from this : contact with general problems in our society and in our churches. This means

we have a special mission within the churches, a job for which we hope to become increasingly fit. Instead of a periodical which is only a link between SCM members, we have one which also has the ambition of creating public opinion. I think this represents an unusual situation : a student publication which is a general Christian publication, edited and owned by students (SCM members), and written mostly by students and academic people for a wide circulation among church members and supported by them.

The SCM has a special vocation to disseminate our ecumenical experience to the churches in our countries. The cultural debate has two tasks which are intimately related : the dissemination and the creation of ideas. Any instrument of dissemination is permanently faced with the question of what it has to disseminate, so it inevitably becomes a debating centre. This debate will have different characteristics in different countries, but there is one aspect which I want to mention : the international information in our publications, which ought to be of particular concern to every editor of an SCM periodical. I think all of us have experienced a growing interest in international questions among our readers. We have to stimulate this interest, and as a matter of fact, an indispensable condition for any publication appealing to academic readers is that it has an opportunity to receive impulses from abroad, and that its readers can get information from as many different countries as possible about the questions in which they are particularly interested.

In this respect the task of the WSCF periodicals is as important as any : they are in contact with academic readers who should be stimulated by an increased knowledge of the thinking outside their own country. Good articles from around the world are needed on various subjects. These include different aspects of student life and the universities, but also more general subjects. There are international problems, which we all have in common, and it would be rather valuable to look at them from more than one viewpoint, for instance Christian mission, the question of peace, etc. But we also need guiding articles on tangible social problems : the ideology of the welfare state and its application in different countries, on one side, and the problems of under-developed countries on the other ; what part does Christianity play in the political debate in different countries ? And there are questions concerning culture, such as Christian creation of public opinion, literature and Christian and non-Christian thought, mass media of communication and their influence, and Christianity and school education.

The WSCF publishes two international periodicals. They have a rather poor circulation among students in general, but they are excellent stimulants for the leaders of the national Movements and, of course, for the editors. Sometimes articles from *The Student World* and *Federation News* can be reproduced, translated if necessary, and this would be a very good way of circulating the ideas of the SCM, if editors did not have the excellent ambition

of offering only fresh articles, which no one among their readers can be supposed to have read before !

At the General Committee in Tutzing, 1956, SCM editors undertook a real effort to widen the contacts between national publications in order to make them more international. They did this in the consciousness that they are privileged to belong to a world organization of university students, used to forming opinions of their own problems in the community and to bringing them into relation with a Christian outlook on life. The result was that in the minutes of the Tutzing meeting there is a recommendation of extended cooperation between national SCM publications in order that they may encourage international education.

The main principle — and the simplest — is that there should be no obstacle for an SCM editor to reproduce without express permission articles from SCM publications in different countries. But this is of less use if the publications are in such languages as Swedish, which are not understandable for many. For that reason it was recommended that the WSCF should be provided with information about articles of general interest that are published in the different periodicals, with brief notes of explanation. At Geneva the WSCF should produce a list and distribute copies. The articles may be sent, if requested, translated into English ¹.

I think it would be most stimulating if the recommendation from Tutzing could be realized. We have already begun an exchange of articles in Scandinavia and Finland ! It may be added that the international student press conference gathered in Helsinki last summer followed the same lines as General Committee did one year before : having in mind “that in accordance with the general wish to promote mutual understanding and cooperation, student papers should endeavour to give full attention to this wish and should begin such cooperation by exchange of papers and organization of discussions on as broad a basis as possible”, the conference decided that “any student paper should be authorized to reprint any article of any other student paper, unless the article is marked ‘reserved’”.

The periodicals of an organization are its mirrors. They reflect its ideas, and they contribute to the internal debate on these ideas. They are responsible for current information about the members, and at the same time they have a face turned outwards : they have to a greater or lesser extent the intention of creating public opinion. Behind these tasks there is in SCM periodicals a message — to the students, to the society, to the culture. Editing SCM periodicals is an inspiring task, and the place of publications in the life of the SCM ought to be an object of careful consideration.

¹ Two such lists have been distributed. More will be sent out if material is received in the WSCF office.



THE ITALIAN SCM

DURING the discussions at the camp of the Italian SCM at Agape last summer it became clear that the diagnosis of our situation which we made in 1955 was completely correct¹. It is obvious that today, as then, the position of Italian Protestantism does not permit the constitution of a sound Student Movement like the *Fédération Française des Associations Chrétiennes d'Etudiants* or other large Movements which are members of the WSCF, but that it is quite possible for Italian Evangelical students to work in a manner similar to that of the movements and youth centres which head up the activities of the Interdenominational Youth Council of Italy.

It is essential to have specific activities for the SCM in Italy, even if it does not have a formal structure, and this for two reasons:

a) It is obvious that Evangelical university students (both as academic people and as Evangelicals) confront a particular situation which is not of immediate concern to youth movements, the majority of whose members have not attained the same academic level. We want to examine the problems of the Italian university, which are of interest to all students, Evangelical or not, and try to discover together whether it is possible in such a situation for young people who are conscious of belonging to Evangelical churches to make

¹ See *Federation News* July-October 1956.

a specific contribution. This requires study, the making of contacts, and the taking of positions, all of which is properly the task of the SCM.

b) But it is also obvious that the task of Evangelical students cannot be limited to either an examination of their own situation within the university or to a search for the task which they must fulfil in this context. If it were thus restricted, they would fall victim to separatism and would seem to be entirely outside of the life of the youth movements. On the contrary, the specific task of Evangelical students is always considered to be that of profound study of those subjects which are relevant to the relation between the Evangelical churches and our country, and of informed contact with the world which is completely apart from our churches, especially the world of culture and politics.

The work which is done by these student groups can be of help to the youth movements. For example, two years ago a group in Milan undertook to do research on and make contact with political youth movements, and published in *Gioventù Evangelica*¹ the results of its work, thus making a contribution of real interest to all youth movement members. Groups in Rome have made studies of the history of socialism, the problems of southern Italy, and existentialism. Such studies provide documentation and preparatory study material for use in youth camps and in the programs of the youth movements.

In addition to this type of activity, the SCM is also responsible for relations with individual students and all those who want to deepen their understanding of some specific problem and are looking for documentation, bibliographies, etc. This aspect of our work is made more complex by the variety of needs which may arise, but we can try to meet them through publications and the organization of centres of consultation on particular subjects such as theology or politics.

In the light of all this, it has become evident that while the SCM should not have a formal structure, it ought to make very clear its fundamental position. It seems to us that it ought to provide a basis for all youth work of the Evangelical churches, while at the same time maintaining the possibility of autonomous development along the lines indicated above.

This is why we have decided to create a secretariat which can function as a coordinating committee for the type of initiatives described here. Our program for this year includes the following: we shall continue to use one page in *Gioventù Evangelica* to provide information on subjects of general interest for all readers (the Italian political situation, academic conditions, cultural developments, the problems of the South, etc.); we shall undertake to publish the results of the work done during our camp last summer; we shall try to open one or more centres of consultation (one for theology, and another for politics), and finally, if possible, we hope to organize one or more study seminars. These are rather limited aims, and because of this we hope we may be able to achieve them.

¹ Newspaper of the Italian Waldensian Church.

*Give us this day our daily bread, and
forgive us our debts as we also have forgiven
our debtors.*

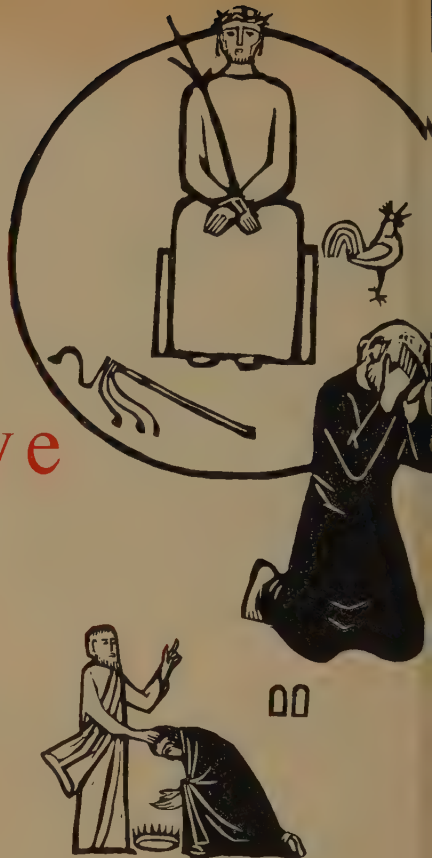
Give and Forgive

THE whole of our human life is nothing more than to be given and forgiven. These petitions in the Lord's Prayer, which come so closely together, are equally closely related in our life. Without both, life is impossible: we must be given and we must be forgiven. Luther in his Greater Catechism points out that, considering what God is able to give, we must have the faith and confidence to ask for the fullness of what he is able to give. That is, when we are invited to ask: "Thy kingdom come", we must not be afraid to ask for that in its fullness; we must not ask for less than what Christ teaches us to ask. If we do, says Luther, we are like a poor beggar invited by the richest and mightiest emperor to ask for whatever he wanted; the emperor is willing to give great and royal gifts, but the beggar asks only a cup of soup. That, says Luther, is to make a joke of a royal command.

But we are told that we are to pray, "Give us this day our daily bread", as well. And daily bread and the kingdom are, though not in themselves, but for us in our human condition, equally necessary. If we are starving, like Luther's beggar, then great and royal gifts, even if made of pure gold, are of little value when a crust of bread is the first necessity.

And, if we wished to be very theological, we might say that the prayer, "Forgive us our trespasses", binds together the prayer for the kingdom and for daily bread. And it is in the first of the miracles of Jesus, in Cana of Galilee, that we see this relationship.

*Note: The illustration is a woodcut, "Forgive us our debts as we also have forgiven our debtors", by Helmut Uhrig, from the book *Gottes Weg* (Johannes Stauda Verlag, Kassel, Germany), with text by Edith Thomas.*



Give us

Bread is a symbol in the Lord's Prayer of human existence. Made of God's gift of nature and man's hands, human life depends on it. Being the blend of divine and human, it is both indispensable and imperfect. That we are to pray for it represents the involvement of God in history, of Christ in the flesh.

We see this involvement and identification in the wedding at Cana. Remembering some of the weddings I have attended in Indonesia, I think it is not a very pious or even religious affair — certainly not the wedding party. It is a very earthy and human affair. Yet Jesus, when invited, comes. He does not shut himself off from the world. He is in it and a part of it.

He, moreover, identifies himself with human need. Not in the vague or general sense. He loves in the particular and specific sense. The need is immediate. It is not even justifiable in this case. The party had been badly managed, perhaps. Or the guests had drunk too much. In either case, Jesus might have been justified in walking out in disgust. Yet, he does not. When asked to give, he gives.

It is a reminder to us, that we are always, everywhere, and under every circumstance, invited to ask: "Give us". Not just when we feel we are holy enough to ask, or only for the future. But here and now. For to ask, "Give us this day our daily bread", is also to confess our human condition, as well as to petition for the perpetuation of that condition.

Forgive us

That is why we must also pray, "Forgive us". For God gives, in spite of the involvement of the gift in the earthy and fallen state of life which bread represents, and which wine represents even more. But he also gives more than just bread. He forgives. Christ is asked for wine. He gives *good* wine. This homely touch in the story, with its element of humour, is indeed the key to the whole story.

The antidote to our given involvement in "earthy" existence is not escape but forgiveness. Jesus is not like the "Controller" of Huxley's *Brave New World*: "Savage" speaks to Controller: "But I like the inconveniences." Controller: "We don't. . . We prefer to do things comfortably." "But I don't want comfort — I want God, I want poetry, I want real danger, I want freedom, I want goodness, I want sin." "In fact", said Mustapha Mond, "you're claiming the right to be unhappy". We have the right to be unhappy, but we need not be if we accept *all* that Christ offers us. Jesus leaves us where we are, gives us the means to remain where we are, but makes it tolerable by forgiving us.

When we ask, Christ gives. But Christ gives more than we ask. He always exceeds our expectations. We ask for bread, and he gives life. We ask for wine, and he gives good wine. We ask for the kingdom, and "eye hath not seen, nor ear heard, what God hath prepared". He gives and forgives.

It is in our humble willingness to be identified with the world through our prayer, "Give us" and "Forgive us", that we are able to overcome the world.

KEITH BRIDSTON,

A meditation given at the Executive Committee meeting.

The Church and the East-West Conflict¹

E. T. BABY

WHEN asked what kind of weapons will be used in World War III, Einstein is reported to have said, "I do not know what kind of weapons will be used, or how they will be used ; but I know one thing, that if there is a World War IV the weapons will be bricks and stones !" In this atomic era, or a step further, Anno Sputnik 1, a world war means complete annihilation of whatever mankind has achieved through the ages, from the day he discovered the use of fire to the day he launched earth satellites, and if anyone at all survives, he will certainly have to go back to the stone age. If one brain wave goes out of order in Moscow or in the White House, the lives of all of us, living innocently thousands of miles away, will not be worth a moment's purchase. "I think as things are now and as statesmen go", says Bertrand Russell, "it is an even chance whether any human being will exist forty years hence." Peace is the most sought after thing in the world today, and its price has never been so dear in the history of mankind. Two great powers are playing with the destiny of humanity, calculating to destroy each other, fully realizing that neither the winner nor the defeated will survive to enjoy the glory of success. The best example of modern man is Dr. Jekyll whose wonderful invention changed him into a devilish brute. This is the world into which Asia is thrown, with all her internal problems, to strive for existence.

What are the conflicting forces ?

The conflict between East and West is twofold : between communism and democracy, and between freedom and imperialism. In Asian countries these go hand in hand. This article deals mainly with the reaction of Asia to democracy and imperialism in the world context, and the reasons for its bias towards communism, if it has any.

From the point of view of the East, the communist countries, and the rest of Asia and Africa, this conflict is between capitalism and socialism, the oppressor and the oppressed, the exploiter and the exploited, and economics is the root cause of it. The Christian nations of the West have expressed their *agape* and *koinonia* in colonialism and exploitation of the East ! The landing of the Portuguese ship (1498) in Kerala, India, is a landmark in the history of the world, the birthday of colonialism ! Almost the whole of Asia and Africa fell prey to this evil. The reaction against this has naturally left an unpleasant feeling in the Asian mind even after the achievement of freedom. Africa has still to see what freedom is like.

Why communism creeps in

(a) *Economic*. Many are the problems that face the infant nations of Asia. They have not yet developed a nationhood and are not integrated to

¹ In the last issue of *Federation News*, we published an article on this subject by a Canadian student. This one is by an Indian student who says : "I am presenting the point of view of the Indian students with the hope that this may create better understanding between the West and Asian countries."

feel a common oneness. Every nation has serious internal problems. In Indonesia some islands have declared freedom from the Union. When the Sinhalese celebrate Independence Day in Ceylon, the Tamils take it as a day of mourning. The language problem is the main separatist force in India too. In Pakistan a group wants Paktoonistan. Kashmir continues to be a headache to both India and Pakistan.

But these issues are nothing compared to the seriousness of the economic problems. During a recent visit to the United States, Mr. T. T. Krishnamachari, former Finance Minister of India, said, "Freedom has little meaning to millions of people in my country who hardly get a dollar a week to spend, who are constantly faced with hunger, disease, illiteracy, and worse." More than forty per cent of Indian peasants get only one meal a day (there is no question of a balanced diet!). More than eighty per cent are illiterate, and millions are unemployed, sick in body, mind, and soul. "Every minute of every day, for twenty-four hours around the clock, a person dies of tuberculosis in India. Half the people in the world suffering from leprosy are Indians. Two million have the disease and there is room in the sanatoria for only 20,000. The average expectation of life is 69.6 years in the United States. It is 32 in India, the lowest in the world... This was the state of the nation which the Indians who had fought for independence took over on August 15, 1947, after two hundred years of British rule. And China, with variations in degree, was in roughly the same underdeveloped state when the communists came to power in October 1949."¹ The population of these two countries constitutes forty per cent of the population of the world. This is the East! What about the West? Sixteen per cent of the world's population is enjoying seventy per cent of the total income of the world! And we Christians are still not shy about preaching the Sermon on the Mount.

(b) *Democracy is not deep rooted in Asia.* Asia received the ideals of democracy and of the nation state from the West. Democracy is the outcome of the Christian ideologies of freedom and respect for the individual. Before the dawn of independence the people of Asia had never tasted democracy in its modern sense, or rather, they had no background or tradition of self-government. These are infant democracies struggling towards nationhood like children learning to walk. Their people are not educated enough to understand the value of the great ideals of individual freedom and democracy. And above all their stomachs are their primary concern. So the Western kind of democracy has no deep roots in Asia — it is a mansion built on sand. Even the freedom struggles themselves were due mainly to the influence of Western education. Thus their independence and their dependence stem from the same root.

From the point of view of the West, this East-West conflict is between the free nations and the communist countries — a fight between two ideals, a thing which the ordinary Asian cannot grasp. The West cannot understand why any sensible human being can prefer dictatorship to the great and noble ideal of democracy. But all Western philosophers admit that material progress is achieved much more quickly under a dictatorship than in a democracy.

¹ *Monthly Review*, January 1958; published in New York.

History has proved this to be correct, and the experiment is still going on in India and China side by side. The half-naked, poverty-stricken people of Asia with their empty stomachs see vivid dreams of salvation from grinding poverty, unemployment, and illiteracy, and hope that a change of the present system may bring about the new Jerusalem. Maybe an illusion ! But in this emotional approach they forget about the price they have to pay in the shedding of blood, and in concentration camps, under a rigid dictatorship. They see the naked truth that political freedom without economic freedom is meaningless. Freedom to run to and fro in the fire !

All this shows that a powerful leader can change the present structure in its entirety. This is what happened in China. India is determined to achieve socialism through democracy, and her success will depend mainly on the quality of leadership she has.

Military alliances against communist nations will never stop the growth of communism. The cause of the disease in Asian countries is different, and wrong medicine will only make the conditions worse.

What can the Church do ?

Talks and summit talks are going on aimed at lasting peace. But the tension is still increasing. Will disarmament solve the problem ? It may lessen the possibility of a sudden outburst of world war. Is economic aid to the underdeveloped countries any good ? It may help, but if military pacts are attached to it, it is nothing more than clearing the field for war. And it is also another form of colonialism. The idea of a world state with a socialist order is noble. But we must remember that to talk of ideals is easy ; to put them into practice is the difficult part. Has the moral sense of the world grown to the extent of establishing such an order ? Are we mature enough to venture to find some meaning in our Lord's command, "Love thy neighbour as thyself" ?

We have yet to find deeper meaning and clearer understanding of the teaching of our Lord. Christ has said the last word for the world, though unfortunately it fell among the thorns.

God is calling the Church today to carry his gospel of peace to the world. Are we to respond to his call or should we turn a deaf ear ? How can we meet this situation ? The state is no more in the hands of the Church, and so it cannot dictate anything to the state. Even if it could, this is not the right way. The Church should stand above the state and political feuds, and create better understanding and mutual appreciation between the people of East and West. The peace of Christ can be achieved only through love. We must remember that true peace is not the negation of war or a subjection forced upon us by an inescapable situation. To give Christ's peace to the world is the purpose for which the Church exists. Its life is to be a sharing in that peace — receiving it from Christ and giving it to the world.

God is the Lord of history and he can guide the world to better social order, better unity, and better justice, even through these conflicts and cold war. His hand is still at work, and as Christians let us cooperate with him in his mighty acts.

The Federation in Latin America

MAURICIO LOPEZ

DURING the first four months of this year the Federation has carried on a series of activities in Latin America which I am glad to have an opportunity to describe for readers of *Federation News*. In addition to the usual meetings of the local groups, somewhat diminished by the summer vacations, we have had two leadership training courses, one in Callao, Peru, and the other in Cordoba, Argentina, and a series of camps and retreats in Chile, Uruguay, and Brazil, on the occasion of the visit of T. V. Philip, WSCF secretary. On my way to England to attend the meeting of the Federation Executive Committee, I was able to accept an invitation to be a leader at a spiritual retreat of Central American students in Amatitlan, Guatemala.

Callao, sixth WSCF leadership training course in Latin America

Callao, the principal port of Peru, runs almost without break into Lima, "the city of kings". It is an important commercial and financial centre, through which pass all the exports and imports upon which the economic life of Peru is based. The white-faced houses are low and sturdy, with only here and there a building which ventures to reach above the rest. Callao is prudent; it remembers the time years ago when the earth beneath it trembled and left mourning and desolation in many homes, and this could happen again. Its inhabitants — the *chalcacos* — are courageous and industrious; they struggle tenaciously against both the blind forces of nature and the political aspirations of Lima to swallow them up.

In the quarter of Callao known as Bella Vista, stand the solid buildings of the American College, founded by the Methodists and widely recognized for the fine training and orientation which it gives to its students. In its classrooms improvised dormitories were set up during the eleven days of our leadership training course, when about forty-five students from Lima, Callao, Trujillo, Arequipa, La Paz, Cochabamba, and Sucre, representing Methodist, Union, Roman Catholic, Nazarene, Peruvian Evangelical, and Presbyterian churches, came together, February 3-13.

The general theme of the course was "Apostles in the Student World", with addresses given by outstanding Christian leaders from Chile, Argentina, Uruguay, Bolivia, and Peru. The spirit of the worship services permeated the whole life of the meeting. During the Bible study on the miracles of Jesus, prepared and led by Emilio Castro, students had an opportunity to deepen their understanding of the Scriptures. Other notable points of the program were the doctrinal instruction given in a series of five addresses on "Sin and Salvation" by the Rev. Horacio Gualdieri of Argentina; the seminars in which the different aspects of the life of an SCM were considered; the

commissions which prepared written reports for the use of local branches on "Men and Women", "University and Society", "The SCM and the Church", and "The SCM and Social Problems"; round-table discussions on social, political, and religious issues in Peru and Bolivia, and two evangelistic meetings.

During this course Bolivian and Peruvian students worked together in a spirit of unity. They experienced a real ecumenical confrontation and found a deepened sense of responsibility for their witness in academic life, returning to their homes with a renewed vision of what it means to be a Christian in the city and in the student community.

Cordoba, seventh in line

Right in the centre of Argentina stands the city of Cordoba, the old and the new, now the second largest city of the country, which has grown without pause in height and in area over the last ten years. In the midst of all the problems which afflict Argentina, Cordoba is an optimistic symbol of a country which is anxiously seeking to find itself and to reawaken its dormant creative energies. The Peronist experiment, which undoubtedly did much to raise the standard of living of the proletariat and to give them a sense of participation in political life, also stifled other expressions of community life and provoked a deep division among the people. Now the various elements in the struggle, with their wounds almost healed, are beginning to look beyond their own selfish interests to the welfare of the republic as a whole. The Argentinians are seeing again the ambiguous face of hope, and are entering, I believe sincerely, upon a fraternal dialogue which is bound to be fruitful.

In this new climate which Cordoba symbolizes so well, we held February 25 to March 7 the seventh leadership training course on our continent. Some distance outside the city in a beautiful mountainous place called El Diquecito, students from Brazil, Uruguay, Chile, Paraguay, and Argentina came together. The physical facilities for this course were less adequate than for the

T. V. Philip, WSCF secretary from India, speaking at the leadership training course, Cordoba, Argentina





Sunset over the Pacific at the leadership training course, Callao, Peru



Baptist Youth Congress of Cuyo, San Juan, Argentina

other — most of our meetings were held in a large tent; the nearby river served for bathing — but in spite of this, or perhaps because of it, a fine spirit of friendly cooperation prevailed.

The general theme, “The Christian ‘Presence’ in the Student World”, was considered under the following subjects :

I. *He Who Sends Us* : a) Christ, Lord of the World ; b) Christ, Lord of the Church ; c) Christ our Lord. — II. *Where We Are Sent* : a) Our Political and Social Situation ; b) Characteristics of the Student World ; c) The University in the Service of Society. — III. *Our Apostleship* : a) Our Personal Life ; b) The Gospel in Student Terms ; c) Evangelicals and Roman Catholics in Latin America ; d) Ecumenical Character of the SCM ; e) Christian Political and Social Activities ; f) The SCM within the University.

As in previous leadership training courses, we devoted four sessions to the consideration of various aspects of the organization and life of the SCM, and there were commissions on the same subjects as at Callao. Roberto Rios, pastor of the Methodist Church of Cordoba, who attended the WSCF General Committee at Nasrapur in 1952, contributed much to the course through his leadership of the devotional life, and the five addresses which he gave on “The Doctrine of Sin and Salvation”. We remember as one of the most moving moments of the course the evening around the campfire which began in a spirit of fun and relaxation and ended with worship.

T. V. Philip and his wanderings in Peru, Bolivia, Argentina, Chile, Uruguay, and Brazil

T. V. Philip, who came to us following a long trip through Europe, the Middle East, Egypt, Ethiopia, the Sudan, and West Africa, showed prodigious physical strength and mental freshness throughout the extensive and exhausting itinerary we had planned for him in Latin America. If he had accepted all the invitations of those who were anxious to have him visit them, he would have had to stay much longer on our continent. This is evidence of the enthusiastic welcome which he received everywhere, and of the fine impression which his messages made upon our students.

After his participation in Callao, he made a short visit to Bolivia, where he met the students in La Paz and Cochabamba. After a long hop for a short

visit in Buenos Aires, he went to Cordoba to take part in the course in El Diquecito. Then came Rosario, Mendoza, and San Juan (here we were invited to attend the Eighth Baptist Youth Congress of Cuyo — we have excellent relations with the Baptists of this area). From there he went to Chile, visiting the SCM centres in Santiago, Concepcion, and Valparaiso. The Chilean SCM held a retreat at El Tabo, a beautiful place by the sea, at which T. V. spoke on "The Doctrine of the Church". He returned to Argentina over the high peaks of the Andes for a visit to Union Theological Seminary in Buenos Aires, and went from there to Montevideo to participate in the SCM retreat at Las Flores, where he was in charge of Bible study. Finally, after a two-hour flight he arrived at Porto Alegre, Brazil, where he addressed the SCM. After a brief stay in Rio de Janeiro, he took off across the ocean, bound for Geneva.

T. V. Philip has promised, thank heaven, not to write a book about Latin America! But he has seen and heard much; he has felt the heart-beat of our complex and changing "reality", and has fully identified himself with the desires and hopes of our people. Through the fraternal dialogue which we had with him, he left us something of his joyful, clear, and sensitive spirit.

Spiritual retreat in Guatemala

Mount Sion, the beautiful camp of the Presbyterian Mission by Lake Amatitlan, Guatemala, was the location for the first spiritual retreat of Central American university students, March 30 to April 5. The Federation supported financially and in other ways this important event, which was sponsored by the University Christian Association of Guatemala and organized by the Rev. and Mrs. Robert C. Thorp.

The retreat was a tremendous success. Nine countries were represented among the eighty participants — evidence that it reached beyond the limits of the six Central American republics. It was also an interdenominational meeting attended by Presbyterians U.S.A., Northern Baptists, Friends, Methodists, Plymouth Brethren, Roman Catholics, Moravians, Evangelical and Reformed, and members of the New Pines Mission of Cuba, the Central American Mission, the Latin American Mission, and the Five Street Church.

Bill Henderson, Presbyterian university pastor from Iowa, was in charge of theological and biblical studies, and I represented the Federation, speaking on "The Three Anthropological Alternatives for the West": Marxist man, existentialist man, and Christian man.

This was a very stimulating retreat for us, and a challenge to continue our Central American work. The intelligent and dedicated work of Mr. and Mrs. Thorp made possible, with the help of God, this remarkable Christian encounter. The second retreat will be held in Costa Rica next Easter, and we hope the blessing of the Lord will also be upon it.



At the Central American student retreat, Lake Amatitlan, Guatemala



EDINBURGH 1958

Meeting in Edinburgh April 8-13, under the sponsorship of the British SCM, over 2,000 students, representing some 42 countries, gathered to take a serious look at the Christian confrontation in a non-Christian world. The theme: "Life for the World". Not since the memorable World Missionary Conference in 1910 had Edinburgh been host to such a gathering discussing a similar challenge.

Edinburgh 1958 was a combination of breathless expectancy and breathlessness. The challenging addresses of the morning and evening sessions provided the air of expectancy. The planning committee provided the delegates with "world confrontation" in almost every major "area of life". Morning addresses centred upon the meaning of the "life" which the Christian community must live for the world, and the source of this power in the living Christ.

Dr. D. T. Niles, Chairman of the WSCF, guided delegates in understanding the Christian truth imparted. The visual image of the "slave of Christ" isn't a volunteer! Christian truth is a "but now" — something has happened to our world which has changed it, a "crashing in" — which doesn't just ask for apprehension and understanding, but for obedience.

Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, and Dr. George MacLeod, Moderator of the General Assembly of the Church of Scotland, added to the theological framework upon which to build. The former spoke of "opium Christianity" — "religion is only an illusory sun revolving around man" —

and Tolstoian and Kierkegaardian attackers of the Church. But we must remain in our churches, because here is the place where the only new thing happens — the intervention of the new world of God into the old world of man.

The evening addresses centred upon the "world" for and in which the Christian Church lives its life. Most striking of the speakers, for intellectual capacity and depth of analysis, was Mr. D. L. Munby, lecturer in political economy at Aberdeen University and vice-chairman of the Department of Church and Society of the WCC. Speaking on "Christians and Economic Progress", Mr. Munby said there was no guarantee against the misuse of the enormous powers available in 1958. "The same choice that can be used to glorify God can be used to build a hell on earth. We Christians so often look back to visions of societies that are dead and gone or content ourselves with niggling grouses at the more obvious vices to which, as comfortable, nice people, we are never tempted." Christians must be ready to pay the price required to share in the development of the wealth of the whole world, and be ready to accept "new techniques, new materials, new kinds of work, new gadgets, new means of glorifying God".

The modern housing estate and its pastoral difficulties were examined by the Rev. Stephen Verney of Nottingham, in a down-to-earth parable on the story of the Garden of Eden narrative. Mr. John Wren-Lewis, assistant to the Research Controller of Imperial Chemical Industries, posed the question "Where is Science taking us?". His remarks made it abundantly clear that our world is committed to change

which the application of science brings about. Science's very existence commits to progress — even if it is progress towards universal destruction.

If one adds to the list of addresses the program of commissions, area group meetings, plays, exhibits, concerts, and special services of prayer and worship, one understands the breathlessness of the Congress. Though time seemed all too short, the Congress' real effort at "grass rooting" the theme might well have been lost without the commissions and area groups especially.

The morning commissions — nine of them ranging from agriculture and rural economy through politics and administration to music and the arts — subdivided the Congress for a more detailed look at vocational aspects of the Christian's "life for the world". After opening talks by "experts", these commissions broke down further for person-to-person discussions.

The same general pattern was followed in area groups. These were opportunity points for learning more from

experts and nationals on areas of the world, their problems and opportunities, and for questioning and discussing these in smaller groups.

That the call of Edinburgh 1958 for a re-thinking of the Church's life and mission in both its wider scope and personal challenge is being taken seriously, is evidenced by the eighty new recruits registered for possible service overseas. Perhaps Edinburgh 1958 has set students' vision on the proper perspective made in Philippe Maury's closing address. He asked students to think less of personal salvation and church organization and more of the world into which God sends us — and for the student that means his university community, and inescapably responsible involvement in the socio-politico-economic spheres.

Was the Congress a success? A look at the universities next year, the Church and mission field in ten years, may begin to answer the question.

RICHARD VAN VOORHIS

Edinburgh 1958, Courtesy The Scotsman



SWITZERLAND

The national conference of the Swiss SCM, held every two years and organized by the different branches in turn, brings together delegates from the various university centres, not to make decisions involving the whole SCM, but to permit people of the same faith, engaged in the same work for their Lord, to spend two days together.

This year our thoughts were centred on a rich meditation about the Church which was presented in lectures, in a sermon, and in Bible study.

Dr. Visser 't Hooft, General Secretary of the World Council of Churches, presented on the first afternoon in the Aula of the University of Geneva, an excellent lecture on "The Catholicity of the Church". Drawing upon his profound knowledge of the situation of the Church throughout the world, he showed us, in a series of striking pictures, the living face of this catholicity, which he had previously defined as the faithfulness of the Church to itself, to its own nature which is Jesus Christ. What is this faithfulness becoming in the widely differing circumstances in which the Universal Church finds itself today? What should it be? For the churches of America with their temptation of security; for those of Western Europe with their temptation of discouragement and surrender; for the churches of Asia with the temptation of syncretism; for those of Africa with the temptation of nationalism; for those of Eastern Europe with the temptation to fall into line? Thus we were privileged for an hour to enter directly into the problems and struggles of our brothers in all the world. Catholicity is a struggle for the Church, but it is also a marvellous promise. Perhaps never had we seen this so clearly.

On Sunday morning we participated in the service for the Universal Day of Prayer for Students, with a sermon by the Associate Chaplain of the University of Geneva, on the holiness of the

Church. In the afternoon the Rev. Hans-Ruedi Weber, Executive Secretary of the WCC Department on the Laity, gave an address on the apostolicity of the Church, and the program was completed by a Bible study on John 17 which confronted us with the reality of the unity of the Body of Christ.

The most striking characteristic of these days together was undoubtedly the profound unity achieved by the four parts of the program, a unity which made itself felt on all those who participated and, we are persuaded, on the whole Swiss SCM.

E. FUCHS.

BELGIUM

The *Fédération belge des associations chrétiennes d'étudiants* celebrated its twentieth birthday February 15-16, without pomp, but with joy and gratitude and the resolution to commemorate fittingly this milestone.

It was a little more than twenty years ago that Pierre Mahillon organized a group of Christian students in Brussels, and, linking it with a group at Gand formed two years earlier, created the "Federation". Some months later the Movement was strengthened by the addition of a group at Liège, which was for a long time the most active of all. These three groups still compose the Belgian Fédé of today.

It naturally fell to Pierre Mahillon to evoke with his customary humour and attention to detail the principal events and small anecdotes which make up the history of the Belgian SCM. How many knew, for example, that during the occupation the pseudonym "Fedora" was used for Fédé in secret correspondence — and that the censor suspected nothing!

Jean-Paul Meyer, chaplain of the Cité Universitaire of Paris, spoke with typical French clarity on "The Word of God

and Culture". This layman has, among other qualities, the merit of recognizing that a student is above all someone who studies and who has for the time being no other mission than to study to the best of his ability, to devote to this all his strength and gifts. The temptation of the "jack of all trades" is certainly one of those against which it is most difficult to struggle in Belgian Protestantism, which is always in search of willing hands and minds.

The third Sunday of February is the traditional Universal Day of Prayer for Students, and it would have been difficult to have chosen a better theme for our service than that proposed by the WSCF: "Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you."

The afternoon was reserved for an address by that most genial of SCM General Secretaries, Martien Witteveen of the NCSV (Netherlands). He spoke on "The Student Movement and Ecumenism" and recalled the fundamental role played by the WSCF in the creation and development of the ecumenical movement. Interesting and informative as was his address, it was the introduction which achieved the greatest success; to the amazement of everyone, including the "old-timers", even Pierre Mahillon, he revealed that we were completely mistaken in imagining that we were celebrating the twentieth birthday of the Belgian SCM. He created a sensation by producing a black book from which he read a passage from the report of the General Committee of the WSCF held at Eisenach in 1898, which proved beyond all possibility of error that at that distant epoch there was already in existence a Belgian SCM, which spoke at this Committee on equal terms with the "great powers": Switzerland, the Netherlands, and France, and was invited to become a member of a "Federation" characterized largely by the common ability of its constituents to speak French! Martien Witteveen generously made us a gift of the work containing this report, thus enriching

our modest archives by credentials which will permit us to celebrate our Centenary forty years earlier than foreseen.

J. L.

INDIA, PAKISTAN, AND CEYLON

In India, Pakistan, and Ceylon the local SCM units usually have a senior adviser (a college teaching staff member or local pastor or missionary) who takes a major role in the life of the local unit. Since many of these teaching staff members feel the need for guidance in their work with the SCM and in their relationships with students, the SCMs of India, Pakistan, and Ceylon called a Staff Advisers' Conference at Tambaram, December 17-22, 1957, to which some fifty delegates came, including some from other Asian countries.

Especially with the leadership in panel discussions of the Rev. Murray Rogers, an Anglican missionary in North India who expresses his witness in a rural *ashram* setting, and Fr. Panikkar, a Roman Catholic priest doing special research in Hindu philosophy at Benares University, the participants were forced to examine their own lives and attitudes quite honestly. What does it really mean to say that I believe in God? What do my fellow staff members actually think of me? Am I simply trying to impress my students with my own importance? Do non-Christians take me seriously? How should I respond to the beggar? What does it mean to love my neighbour?

Dick Shaull of the Brazilian SCM led the morning Bible study on "Christ the Good Shepherd", which greatly strengthened the challenge of the conference, especially emphasizing the importance of the Christian community in the pastoral responsibility of the Christian teacher for his student. Valdo Galland of the Geneva staff presented the WSCF concerns for the individual, the society, the university, and the Church in addresses interrupted by evening coffee. Valdo was finally able to convince the

mess manager that he needed *black* coffee, since he was from Latin America!

Worship had a central place in a conference of this sort, and intercessions had special meaning in relation to ongoing discussion. The quiet chapel in Bishop Heber Hall has an unusual dignity and simplicity. The delegates lived and met in Bishop Heber Hall, very much enjoying the attractive campus of Madras Christian College.

The major factors in limiting participation were finances and distance. With the WSCF contribution to the conference budget and the assistance given by some Christian colleges to their delegates, it was possible to have several Christian colleges represented. In order to widen participation in the future to include more participants from non-Christian colleges, it may be necessary to have more than one regional conference, considering the great distances in the sub-continent.

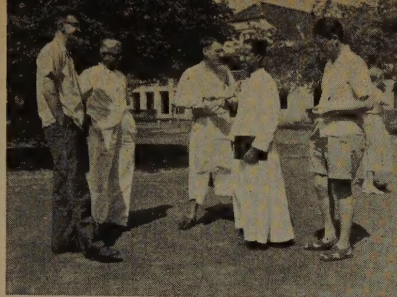
Certainly this kind of "leadership training" was quite appropriate to the present state of the SCMs in these countries, and it is hoped that the same kind of simple and basic approach to the meaning of Christian vocation for the college teacher can be repeated before too long.

BOB BATES.

SWEDEN

Worker and Christian

Those who took part in the social study week organized by the SCM of Sweden tried through visits to industries and talks with local authorities, trade union people, and other worker representatives, to gain a better understanding of, and a deeper insight into, the world of the working people. Why so seldom both a Christian and a worker? Why has the Christian message such difficulty in merging into and getting into close contact with everyday life? And how can we, who are privileged to call ourselves Christians, help to root out the common prejudices against the



Richard Shaull, Mr. Venugopal (Indian Railroad Board member and strong SCM supporter), Murray Rogers, Father Panikkar, Valdo Galland

Church and Christianity? How great is our own guilt in this matter? Very often we ourselves make God belong only to Sunday.

We met as human beings. This seems like an old slogan, but those who have once experienced its reality know that this is the only way to continued creative thinking. For us it meant that we really tried to experience each other's situation, to understand why others think and react as they do. There is a risk in leaving your own security and exposing yourself without protection to your neighbour. We took that risk, and it brought a judgement upon our laziness and half-heartedness — but at the same time a deliverance for our faith, in that if we want to help our neighbours, we must try to understand them. One of the students, referring to the heavy work, the heat of the furnaces, the noise, dirt and danger, said: "I could never live in such a milieu". We acquired a great reverence for physical labour, and as one person said: "I became ashamed. We have been given so much. These have to strive and fight." This sense of humility was one of the most valuable experiences of the week, because it made us conscious of the great riches of our Christian faith and heritage and the possibilities it offers us of inner renewal, but at the same time of the careless way in which we use these talents in the service of our fellow men. More profound Christian thinking about the meaning

of work is developing, but much remains to be done. Work, and the life related to it, are sent by God as a means of service. The Gospel deals with the whole man. The rolling-mill and the furnace surely have something to do with the death and resurrection of our Saviour.

But no pious words, however pure the doctrine, can convey this. And so we learned that the bread and wine of the Holy Communion is the answer to their questions and to our own, for here is the centre of Christian life: what God has done for us in Christ. The Word became flesh so we could have here on earth a fellowship with God stronger than all human bonds. It is true that we did not find much openly expressed longing for this kind of fellowship, but it was not difficult to detect hidden desires for loyalty, for symbols of unity, for common goals to fight for, for some explanation of their relation to their work and their fellow men. This may have been what one worker meant when he said something about finding "peace" in church. And the worker who said that the pastor should do more visiting of people showed an awareness of the task of the Church that should help us cease our sighs of resignation and complaints over the evil of the world, and turn us to a new and courageous belief that the possibilities of contacts with men are greater than we had ever dreamed.

This led naturally to a discussion of "evangelism", in which one burning question was posed for us: are we using the imagination and creative spirit necessary to reach men with the Gospel in ordinary everyday life? This is not a new question, but the very fact that it continues to arise is evidence of how often Christians have tried to evade it and of the sacrifices a frank answer would imply.

Worker and Christian. Here is a problem which calls for much more profound study. If we Christians are isolated, as we often complain, we must ask ourselves if this is not because we are too much occupied with ourselves and lack love and an understanding of what it means that Christ came into

our world to serve. To grasp this is to take the first step on a very long road, where only love can cast out fear.

OVE LARSSON.

FRANCE

The following resolution was passed by the recent Congress of the French SCM:

The National Congress of the French SCM, held in Bordeaux April 8-11, asks the Reformed and Lutheran Churches in France whether in the present circumstances they should not, in the name of Jesus Christ:

1. Make clear the special character of the war in Algeria; from a purely French legal point of view there is only repression of an internal rebellion, and therefore no cause for the application of international conventions (Geneva 1864, The Hague 1907, Geneva 1949), which makes it particularly difficult to apply the rules concerning prisoners of war.
2. Denounce the weakness of the government which speeds up the process of decay of the French state, especially as a result of the Algerian problem (violation of most constitutionally guaranteed freedoms, distortion of truth, a policy implying contempt for some groups of people, etc.).
3. Draw the conclusions that this character of the Algerian war and that decay of the state, which makes the country a prey to demonic powers, may mean that Christian respect for the state could find its expression in refusal to obey.
4. Proclaim, as all members of this Congress decide to do, our very special solidarity with Christian soldiers called to serve in Algeria who would refuse to obey some orders of their superiors, or would even believe it their duty to refuse absolutely to join their units.
5. Indicate concretely to their members some limits which in no case should be exceeded in case of participation in military action.

PRAY ONE FOR ANOTHER

The intercessions given below and entitled "Student Plea for the New Academic Year" were written by one of the local branches of the Indonesian SCM which has for some time been cut off from the headquarters of the Movement in Djakarta. We ask you to pray for its members, and for all SCMs who are living through a time of trouble.

Through the strength we receive from Christ

We promise and pledge to devote ourselves wholly to the five points of the SCM program — worship, study, witness, help to society, and fellowship :

- that we individually may know Jesus Christ better, may love him more sincerely, may follow him more closely, *day by day* ;
- that the student world may be confronted directly and indirectly with the Gospel of Jesus Christ *through us* ;
- that the *Lordship of Christ* over student life, the university, and science may be reflected *in our lives* ;
- that we may become the *voice of the Church* in the university ;
- that the university and society may be prepared for the *coming and fulfilment of the Kingdom of God*.

This one thing we know, that our pledge is easily broken, but thou, O Christ, hast already redeemed our fragile lives by thy blood shed on Golgotha, so that our days now as students and later in professional life have become thine alone. O Lord our Saviour, we give thee thanks that thy love hast thus gone before us in this new study year. Amen.

To be remembered in daily prayers :

- the tensions within our nation and society which have spread throughout the country and are known as regional or communal movements :
 - that those responsible in the central government and regional councils may always maintain a fair distribution of the national resources ;
 - that those political leaders who bear the name of Christ may be examples of political honesty ;
 - that the Christian community may be a lamp amid the economic, social, political, and constitutional difficulties ;
 - that Christian students may not withdraw and think only of themselves in face of the present problems.
- the university and higher education courses in our country, and especially in our province :
 - that they may develop and be strengthened ;
 - that the university may become a fellowship of service, and not another destructive factor, for the sake of the whole of society.



STAFF

Following the meeting of the Executive Committee in Oxford the whole full-time staff of the Federation returned to Geneva for a period of work together in the office.

Ken Shiozaki has made a brief visit to the Neuchâtel branch of the Swiss SCM, and in June will go to East Berlin for a conference of the Evangelical Academy there on "Christian Responsibility and Nuclear Weapons". In July-August he will attend the theological students' course at the Ecumenical Institute, Bossey, Switzerland.

Mauricio Lopez will be in the office until he leaves to represent the Federation at some meetings of other ecumenical organizations during the summer. At the end of August he will return to Latin America by way of the United States, where he will spend several weeks.

T. V. Philip will remain in Geneva until he leaves the WSCF staff in August.

Bob and Sue Bates will leave Geneva early in July to go to Colombo, Ceylon, where they will be stationed while Bob carries on his work as WSCF secretary for Southeast Asia.

Valdo Galland will be on vacation during June, and in August will go to the student seminar on "Peace and Power" sponsored jointly by the Federation and the YMCA at Castle Mainau, Germany. He will then go to Ghana to attend the WSCF West African leadership training course August 25 to September 4.

Philippe Maury is recovering from an attack of jaundice. He will be on vacation in July, and may attend the World Council of Churches' meetings to be held in Denmark in August.

Frank Glendenning will visit SCMs in Sierra Leone, Liberia, Ivory Coast, Nigeria, and Ghana and possibly Togoland and Dahomey, prior to attending the West African leadership training course.

Ed Dirks will spend the summer visiting European university centres, and will attend the theological students' course at Bossey.

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